

UNIT-I

Bharatavarsha

In traditional and legendary Hindu literature, India is referred to as Bharatakhanda (the Land of Bharat). There are some stories of various historians which fascinate us and explain How India got the name Bharat.

The Rig Veda's 18th hymn of seventh book describes about the terrible war which is known as 'Dasharajna' or battle of ten kings. In this battle, the Bharata Chief Sudas fought against a confederacy of 10 tribes. This battle took place on the river Ravi in Punjab. However, Sudas achieved a great thumping victory over the confederacy of ten kings which further led to the popularity of King Sudas and people eventually started identifying themselves as members of the Bharata tribe. The name 'Bharata' stuck on the mouth of people and ultimately named as 'Bharat Varsha' meaning the land of Bharata.

According to Mahabharata the popular story states that India was called Bharatvarsha after the king named BharataChakravarti. Bharata was a legendary emperor and the founder of Bharata Dynasty and an ancestor of the Pandavas and Kauravas. He was son of King Dushyanta of Hastinapur and Queen Sakuntala. Also, a descendant of Kshatriya Varna. Bharata had conquered all of Greater India, united in to a single political entity which was named after him as "Bharatvarsha".

The Puranas describe a universe shaped like an egg, vertically divided into the celestial worlds, earth, and netherworlds. The earth is a flat disc, consisting of seven land masses (varshas) arranged in concentric circles, alternating with seas of salt water, molasses, wine, butter, curd, milk and fresh water. Situated in the centre of the earth is Jambudvipa, in whose southernmost part lies Bharatvarsha, the golden Meru mountain rising from its midst. Bharatvarsha is said to consist of nine divisions (khandas), separated from one another by seas. But the mention of its mountains, rivers and places-some of which can be identified-suggests that the composers of such texts were familiar with various areas of the Indian subcontinent and perceived them as parts of a larger cultural whole.

For people of other lands, the major subcontinental landmark was the Indus or Sindhu, the mighty river that originates in the Tibetan plateau, flowing 3200 km south-west across fertile plains before it merges with the Arabian sea. The words, "India", "Hindu", and "Hindustan" originates from the name of this river.

While the idea of Indian subcontinent forming a distinct geographical unit is a very old one, its nations states- India, Pakistan, Nepal, Bhutan, Bangladesh and Sri Lanka-emerged only in recent times.

Mauryan Empire: -

The last of the Nanda rulers, Dhana Nanda was highly unpopular due to his oppressive tax regime. Also, post-Alexander's invasion of North-Western India, that region faced a lot of unrest from foreign powers. Some of these regions came under the rule of the Seleucid Dynasty, founded by Seleucus Nicator I. He was one of the generals of Alexander the Great. Chandragupta, with the help of an intelligent and politically astute Brahmin, Kautilya usurped the throne by defeating Dhana Nanda in 321 BC. The important Mauryan rulers are as under:

1. Chandragupta Maurya (324/321- 297 B.C)

2. Bindusara (297 – 272 B.C.)
3. Asoka (268 – 232 B.C.)

1. Chandragupta Maurya:

Chandragupta's origins are shrouded in mystery. The Greek sources (which are the oldest) mention him to be of non-warrior lineage. The Hindu sources also say he was a student of Kautilya of humble birth (probably born to a Shudra woman). Most Buddhist sources say he was a Kshatriya. It is generally accepted that he was an orphaned boy born into a humble family who was trained by Kautilya. Greek accounts mention him as Sandrokottos. Alexander had abandoned his India conquest in 324 BC and within a year, Chandragupta had defeated some of the Greek-ruled cities in the north-western part of the country. Kautilya provided the strategy while Chandragupta executed it. They had raised a mercenary army of their own. Then, they moved eastward into Magadha. In a series of battles, he defeated Dhana Nanda and laid the foundations of the Maurya Empire in about 321 BC. In 305 BC, he entered into a treaty with Seleucus Nicator in which Chandragupta acquired Baluchistan, eastern Afghanistan and the region to the west of Indus. He also married Seleucus Nicator's daughter. In return, Seleucus Nicator got 500 elephants. Seleucus Nicator avoided a full-scale war with the mighty Chandragupta and in return got war assets that would lead him to victory against his rivals in the Battle of Ipsus, fought in 301 BC. Megasthenes was the Greek ambassador at Chandragupta's court. Chandragupta led a policy of expansion and brought under one control almost the whole of present India barring a few places like Kalinga and the extreme South. His reign lasted from 321 BC to 297 BC. He abdicated the throne in favour of his son, Bindusara, and went to Karnataka with Jain monk Bhadrabahu. He had embraced Jainism and is said to have starved himself to death according to the Jain tradition at Shravanabelagola.

2. Bindusara:

He was son of Chandragupta. He ruled from 297 BC to 273 BC. Also called Amitraghata (Slayer of foes) or Amitrochates in Greek sources. Deimachus was a Greek ambassador at his court. He had appointed his son, Ashoka as the governor of Ujjain. Bindusara is believed to have extended the Mauryan Empire to Mysore as well.

3. Ashoka:

He was son of Mauryan Emperor Bindusara and Subhadrangi of Chandragupta Maurya. His other names were Devanampiya and piyadasi. He is considered one of the India's greatest emperors. He was born in 304 BC. His reign lasted from 268-232 BC. At its zenith, Ashoka's empire stretched from Afghanistan in the west to Bangladesh in the East. It covered almost the whole Indian subcontinent accept present Kerla and Tamil nadu and Modern day Sri Lanka.

Kushan Empire:

Kushanas are considered to be one of the five branches of the Yuezhi tribe who lived in the Chinese frontier or central Asia. They are known as Guishuang in Chinese sources. They eventually acquired dominance over the other Yuezhi tribes. They moved eastward towards India defeating the Parthians and the Sakas in the 1st century AD. The important rulers of Kushan Dynasty are as under:

1. Ruler Kujula Kadphises or Kadphises I [AD 30-AD 80]

Kujula Kadphises was the first Yuezhi chief to lay the foundation of the Kushana Empire in India. He established his supremacy over Kabul, Kandahar and Afghanistan. He was

succeeded by his son Vima Taktu or Sadashkana (AD 80 -AD 95) who expanded the empire into northwest India.

2. Ruler Vima Kadphises [AD 95-AD 127]

An inscription found at Rabatak in Afghanistan mentions that he was the son of Vima Taktu and the father of Kanishka. He has issued a large number of gold coins. He was a Shiva devotee as is clear from coins issued by him. A large number of Roman gold coins found from this era indicate the prosperity of India at that time and also the growing trade with the Romans.

3. Kanishka [127 AD – 150 AD]

He was Considered the greatest Kushana king and also a great king of ancient India. He was Son of Vima Kadphises. His kingdom included Afghanistan, parts of Sindhu, parts of Parthia, Punjab, Kashmir, parts of Magadha (including Pataliputra), Malwa, Benaras, perhaps parts of Bengal, Khotan, Kashgar, Yarkhand (last three in modern China). His empire covered Gandhara, Peshawar, Oudh, Pataliputra, Kashmir and Mathura. His kingdom also included parts of Uzbekistan and Tajikistan. His main capital was Peshawar, then known as Purushpura. After the capture of Pataliputra, he is said to have taken away the Buddhist monk Ashvaghosha with him to Peshawar. The scholars in his court included Parsva, Ashvaghosha, Vasumitra, Nagarjuna, Charaka and Mathara. He also patronised the Greek engineer Agesilaus. Kanishka convened the fourth Buddhist Council at Kundalvana in Kashmir. He patronised Buddhism although he was very tolerant in his religious views. His coins contain a mix of Indian, Greek and Zoroastrian deities. He was also a patron of art and architecture. The Gandhara School of art flourished under him. He also propagated the Mahayana form of Buddhism and he was largely responsible for propagating it in China.

Significance of the Kushana Empire:

1. Sanskrit literature began to be developed during this time. The fourth Buddhist council was held in Sanskrit.
2. Ashvaghosha is considered to be the first Sanskrit dramatist.
3. During this time, three distinct schools of art flourished: Gandhara School in northwest India, Amaravati School in Andhra and the Mathura School in the Ganges valley.
4. Trade prospered between India and China, and India and the Roman Empire.
5. The Kushanas controlled large parts of the Silk Route which led to the propagation of Buddhism into China. It was during this time that Buddhism began to spread to Korea and Japan also.
6. Many towers, Chaityas, towns and beautiful sculptures were built under the patronage of the Kushana kings.
7. Kushanas were foreign invaders, to begin with, but they were completely Indianised in ways and culture.
8. It is said that the Kushana period in Indian history was a perfect forerunner to the golden age of the Guptas.

Gupta Empire:

The Gupta empire was founded by Sri Gupta sometime between 240 and 280 CE. Sri Gupta's son and successor, Ghatotkacha, ruled from around 280 to 319 CE. Chandragupta, Ghatotkacha's son, ascended the throne around 319 and ruled until 335 CE.

Gupta rule, while solidified by territorial expansion through war, began a period of peace and prosperity marked by advancements in science, technology, engineering, art, dialectics, literature, logic, mathematics, astronomy, religion, and philosophy.

Gupta Empire Origins:

The Gupta Empire was believed to be a dynasty of the Vaishya caste, the third of the four Hindu castes representing merchants and farmers. Founded by Sri Gupta c. 240-280 CE, there are contradictory theories regarding the original homeland of the Guptas. Historians believe Sri Gupta and his son may have been Kushan vassals, or rulers who swore allegiance to the Kushan Empire. Sri Gupta's son and successor, Ghatotkacha, ruled from c. 280-319 CE, while his son, Chandragupta, ascended the throne around 319 and ruled until 335 CE.

Chandragupta married princess Kumaradevi from the Kingdom of Magadha, which was one of the Mahajanapadas (or great countries) of ancient India during the 4th century CE. With a dowry and political alliance from the marriage, Chandragupta conquered or assimilated the kingdoms of Magadha, Prayaga, and Saketa. By 321 CE, he established a realm stretching along the Ganges River to Prayag, the modern-day city of Allahabad, in the Indian state of Uttar Pradesh.

Gupta Empire Expansion:

Samudragupta succeeded his father, Chandragupta I, in 335 CE, and ruled for about 45 years. He conquered the kingdoms of Ahichchhatra and Padmavati early in his reign, then attacked neighboring tribes, including the Malwas, Yaudheyas, Arjunayanas, Maduras, and Abhiras. By his death in 380 CE, Samudragupta had incorporated over 20 kingdoms into his realm, and extended the Gupta Empire from the Himalayas to the Narmada River in central India, and from the Brahmaputra River that cuts through four modern Asian nations to the Yamuna—the longest tributary of the Ganges River in northern India.

To celebrate his conquest, Samudragupta performed the royal Vedic ritual of *Ashwamedha*, or horse sacrifice. Special coins were minted to commemorate the Ashvamedha, and the king took the title of Maharajadhiraja (or “King of Kings”) even higher than the traditional ruler’s title of Maharaja.

According to the Gupta records, Samudragupta nominated his son, Prince Chandragupta II, born of Queen Dattadevi, as his successor. However, his eldest son, Ramagupta, may have been his immediate successor until he was dethroned by Chandragupta II in 380 CE.

Pallava Dynasty:

The Pallavas emerged as a formidable power in the South around the 4th century AD and were at the height of their power in the seventh century AD. They were able to sustain their rule for about 500 years. They built great cities, centres of learning, temples, and sculptures and influenced a large part of Southeast Asia in culture.

Political History of Pallavas:

The origins of the Pallavas are shrouded in mystery. There are several theories propounded by historians. Some historians say they are a branch of the Parthian people (a tribe from Iran) who gradually migrated to South India. Some say they are an indigenous dynasty that arose within the Southern region and were a mix of various tribes. Some experts believe them to be of Naga origin who first settled around the Tondaimandalam region near Madras. Another theory says that they are descendant from a Chola prince and a Naga princess of Manipallavam (an island off Jaffna, Sri Lanka). Some others are of the opinion that the Pallavas were feudatories of the Satavahanas. The first Pallava kings ruled during the beginning of the 4th century AD. By the 7th century AD, there were three kingdoms in southern India vying for supremacy namely the Chalukyas of Badami, the Pandyas of Madurai and the Pallavas of Kanchipuram.

The extent of the Pallava dynasty:

1. The Pallava capital was Kanchipuram.
2. Their territories at the height of their powers extended from the northern part of Andhra Pradesh to River Kaveri in the South.
3. During the seventh century, the Cholas were reduced to a marginal state by the authority of the Pallavas.
4. Vatapi (Badami) was occupied by the Pallava king Narasimhavarman who defeated the Chalukyas.
5. The Kalabhra uprising was crushed by the Pandyas, Chalukyas and the Pallavas jointly. The Kalabhras were protesting against the numerous land grants (Brahamadeya) to Brahmanas made by the Brahmanic rulers of the three dynasties.

Rulers of the Pallava Empire:

1.Sivaskanda Varman

- i. Greatest among the early rulers. Ruled at the beginning of the 4th century AD.
- ii. Performed Ashwamedha and other Vedic sacrifices.

2.Simhavarman/Simhavishnu (Reign: 575 AD – 600 AD)

- i) Was a Buddhist.
- ii) Included Sri Lanka in his kingdom.
- iii) Defeated the contemporary Tamil ruler. Pallava history assumes a definite character from this ruler onwards

3. **Mahendravarman (Reign: 600 AD – 630 AD)**
- i. Succeeded Simhavishnu who was his father.
- ii. He was a poet and composed Vichitrachita and Mahavilasa Prahasana.
- iii. He introduced rock-cut temple architecture.
- iv. Was a Jain who converted to Saivism.
- v. Had on-going rivalry and battles with Pulakesin II of Chalukya dynasty.
- vi. Mahendravarman died in battle with the Chalukyas. He was an able and efficient ruler.

4.Narasimhavarman I (630 AD – 668 AD)

- i. Son and successor of Mahendravarman.
- ii. Considered the greatest of the Pallavas. Also called Narasimhavarman Mahamalla/Mamalla.
- iii. Defeated and killed Pulakesin II in 642 AD. He took control of Vatapi, the Chalukya capital and assumed the title 'Vatapikonda'.
- iv. Also vanquished the Cholas, Cheras and the Pandyas.
- v. He sent a naval expedition to Sri Lanka and reinstated the Sinhalese Prince Manivarma.
- vi. He founded the city of Mamallapuram or Mahabalipuram which is named after him.
- vii. Hiuen Tsang visited the Pallava kingdom during his reign in about 640 AD and he describes the people living in his kingdom as happy.
- viii. He also says there was an abundance of agricultural products.
- ix. Great Nayannar saints like Appar, Tirugnanasambandar and Siruthondar lived during his reign.
- x. He was succeeded by his son Mahendravarman II who ruled from 668 to 670 AD.

5. Later rulers

- i. After Mahendravarman II, his son Parameswaravarman became the king.
- ii. During his rule, Kanchipuram was occupied by the Chalukyas.
- iii. Nripatunga was an important king who defeated a Pandya king.
- iv. There were a few other rulers. The last ruler of the Pallava dynasty was Aparajitavarman who was killed in battle with the Cholas.

Chola dynasty:

The Cholas were a powerful kingdom in the South of India, whose influence extended beyond their territorial domains. They played an active part in the Hindu cultural influence seen today in southeast Asia. Tamil culture and the arts also reached its zenith during the Chola reign.

The Cholas are believed to have overthrown the Pallavas in south India. They became prominent in the 9th century and established an empire comprising the major portion of South India. They also extended their control in Sri Lanka and the Malay peninsula and are thus called 'Imperial Cholas'. Thousands of inscriptions found in the temples provide detailed information regarding the administration, society, economy and culture of the Chola period. The founder of the Imperial Chola line was Vijayala.

Chola Rulers

1. Vijayala (c. 850 CE)
2. Aditya (c. 871 – 907 CE)
3. Parantaka I (c. 957 – 973 CE)
4. Parantaka II/ Sundara Chola (c. 957 – 973 CE)
5. Uttama Chola (c. 973 – 985 CE)
6. Rajaraja I/Arumolivarman (c. 985 – 1014 CE)
7. Rajendra I (c. 1014 – 1044 CE)
8. Rajadhiraja (c. 1044 – 1052 CE)
9. Rajendra II (c. 1054 – 1063 CE)
10. Virarajendra (c. 1063 – 1067 CE)
11. Athirajendra (c. 1067 – 1070 CE)
12. Kulottunga I (c. 1070 – 1122 CE)

Chola Administration

The king was at the top of the administration and Chola inscriptions refer to him as Ko, Perumal Adigal (the great one) and Ko-Konmai Kondan (king of kings). The Chola inscriptions describe the king as a great warrior, conqueror, a great patron of art, destroyer of the evils, generous and a protector with a pleasing personality. The king undertook royal tours to increase the efficiency of the administration.

1. The administration set up was larger as compared to that of the Cheras, the Pandiyas and the Pallavas. However, it witnessed a decline after the death of Kulottunga I and thereafter, the power of local chieftains increased.
2. The Rashtriya/Rajyam (empire) consisted of eight Mandalams (provinces) and each Mandalam had a governor/viceroy (generally a prince). The provinces were further divided into Valanadus or Kottams and each Valanadus were divided into Nadus (districts) under Nattar. The Nadus consisted of a number of autonomous villages. The guilds/Shrenis were also part of the administration.
3. The assembly of the mercantile groups/merchants was known as Nagaram and was specific to different trades and specialised groups. For example, the Shankarappadi Nagaram were ghee and oil suppliers, the Saliya Nagaram and Satsuma Parishatta

Nagaram were associated with the textile trade. The Ayyavole (the five hundred) in the Aihole, Karnataka and Manigramam were powerful and important guilds. These guilds became more powerful and subsequently, independent.

Chola Village Administration

The Chola village administration had two types of assemblies:

1. Ur – The general assembly of the local residents of non Brahmadeya villages (or Vellanvagai villages). It is believed that members of the assembly were less than ten.
2. Sabha or Mahasabha – Two inscriptions belonging to the period of Parantaka I found at Uttaramerur provide details about the formation and functioning of Sabhas. The Sabha was an assembly of Brahmins/adult male members in the agraharas i.e, rent-free Brahmadeya villages which enjoyed a large measure of autonomy.

The Brahmana sabha and the Chola court were closely associated e.g, the resolution of the sabha was made in presence of an official deputed by the king. The members of the committee were elected by drawing lots or by rotation. The membership was governed by certain criteria such as the ownership of land, knowledge of Vedas, good conduct, etc. The committee members were called Variya Perumakkal and usually met in a temple or under a tree. The Chola village assembly was the absolute proprietor of the village lands and also of the newly acquired lands.

- i. Land revenue was the main source of income for the Chola empire and it was usually one-sixth of the produce. The revenue was collected by the village assembly and was paid in cash, kind or both. The land survey was conducted by the Chola government. The inscriptions also refer to land transfers via sale or gift.
- ii. There are also certain references to villages that were headed by women. In a 902 CE inscription, there is mention of a woman Bittaya who headed the village Bharangiyur.

Vijayanagar Empire:

Harihara and Bukka are the founders of the Vijayanagar City in 1336 A.D. on the southern banks of Tungabhadra. They made Hampi as the capital city. They served under Vira Ballala III, the Hoysala King. The Empire was ruled by four important dynasties and they are:

1. Sangama
2. Saluva
3. Tuluva
4. Aravidu

Harihara I

- i. In 1336 A.D. Harihara I became the ruler of Sangama Dynasty
- ii. He captured Mysore and Madurai.
- iii. In 1356 A.D. Bukka-I succeeded him
- iv.

Krishnadeva Raya (1509-1529 A.D.)

- i. Krishnadeva Raya of the Tuluva dynasty was the most famous king of the Vijayanagar Empire
- ii. According to Domingo Paes, a Portuguese traveller “Krishnadeva Raya was the most feared and perfect king there could possibly be”.
- iii. He conquered Sivasamudram in 1510A.D and Raichur in 1512A.D
- iv. In 1523 A.D. he captured Orissa and Warangal
- v. His empire extended from the river Krishna in the north to River Cauvery in the south; the Arabian Sea in the west to Bay of Bengal in the east

Battle of Talikota (1565 A.D.)

- i. The successors of Krishnadeva Raya were weak
- ii. The combined forces of Ahmednagar, Bijapur, Golconda and Bidar declared war on Vijayanagar during the rule of Aliya Rama Raya
- iii. Aliya Rama Raya was defeated. He and his people were killed mercilessly.
- iv. Vijayanagar was pillaged and ruined.

Administration of Vijayanagar empire:

- i. Well-organized administrative system
- ii. The king was head of all powers in the state.
- iii. Council of Ministers – to assist the King in the work of administration.
- iv. The Empire was divided into six Provinces.
- v. Naik – a Governor who administered each Province.
- vi. The provinces were divided into districts and the districts were further divided into smaller units namely villages.
- vii. The village was administered by hereditary officers like accountants, watchmen, the weights men, and officers in charge of forced labour.
- viii. Mahanayakacharya: He is an officer and the contact point between the villages and the Central administration.

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Rig Vedic Religion or (Early Vedic Religion):

The Rig Vedic Aryans worshipped the natural forces like earth, fire, wind, rain and thunder. They personified these natural forces into many gods and worshipped them. They generally worshipped in the open air through yajnas. There was neither temple nor idol worship in the early Rig Vedic age. The dominant mode of worshipping the gods was through the recitation of prayers and offering of sacrifices. Both collective and individual prayers were made. Aryans worshipped gods mainly for praja (children), pasu (cattle), food, wealth, health, etc. (not for the spiritual uplift). A peculiar case of Henotheism or Kathenotheism is found in Rig Vedic religion, wherein the deity being invoked in a particular hymn is considered the supreme god. Some of the deities worshipped by the Rig Vedic people were as follows:

1. **Indra** –
1. Greatest god of the Aryans.

2. Also called Purandhara (breaker of forts), Maghavan (bounteous), and Vritrahan (Slayer of Vritra, chaos).
3. Rain god (responsible for causing rain).
4. 250 hymns are attributed to him.

2. Agni –

1. The god of fire (second most important god).
2. Intermediary between gods and people.
3. The son of earth and heaven.
4. 200 hymns are attributed to him.

3. Varuna –

1. The god of personified water (third most important god).
2. Looked after rita or the cosmic order.
3. Ethically, the highest of all Rig Vedic gods.

4. Soma –

1. The king of gods, god of plants, special god of the Brahmanas.
2. Aryans knew Himalaya (Munjavat) as the source of the soma plant.
3. Considered the wise god who inspires the poets to compose hymns.
4. All the hymns of 11 mandalas are assigned to him.

5. Yama – Lord of death.

6. Rudra –

1. Amoral archer god whose arrows brought diseases.
2. Resembled Greek god Apollo and identified as Protosiva.

7. Surya – Son of Dyaus, who drives away darkness and spreads light.

8. Vayu – God of wind.

9. Prithvi – Earth goddess.

10. Aditi (female) – Goddess of eternity and mother of the gods, invoked to bestow freedom from evil, harm and sickness.

11. Marutas – The sons of Rudra who personifies storms.

12. Ushas (female) – Goddess of dawn and her name is mentioned around 300 times in the Rig Veda hymns.

13. Ashvins – The twin gods of war and fertility.

14. Sinivali – Bestows children.

15. Savitri – Solar deity to whom the famous Gayatri Mantra is attributed to, in the third mandala of the Rig Veda.

There is also mention of some Demi-gods such as –

1. **Gandharvas** (Divine musicians)
2. **Apsaras** (Mistress of gods)
3. **Vishwa Devas** (Intermediate deities)
4. **Aryaman** (Guardian of matrimony)

Later Vedic Religion

1. The two outstanding gods, Indra and Agni lost their former importance. On the other hand, Prajapati (The Creator) came to occupy the supreme position in the later Vedic age. Some of the other minor gods of the Rigvedic period also became prominent, such as Rudra (the god of animals) and Vishnu (the preserver and protector of people).
2. Some of the social orders came to have their own deities – Pushan, who was supposed to look after cattle, came to be known as the god of the Sudras. There are also signs of idolatry in the later Vedic times.
3. The cult of sacrifices was the cornerstone of this culture and was accompanied by numerous rituals and formulae. Sacrifices became far more important and they assumed both public and domestic character. Public sacrifices involved the kings and the whole community while private sacrifices were performed by individuals in their houses as people led a settled life and maintained well-established households. Sacrifices involved the killing of animals on a large scale and especially the destruction of cattle wealth. The guest was known as goghna or one who was fed on cattle. The sacrificer was known as Yajamana, the performer of yajna. Some of the important yajnas were Ashvamedha, Vajapeya, Rajasuya, etc.
4. The Brahmanas claimed a monopoly of priestly knowledge and expertise. They were rewarded generously for officiating the sacrifices. Dakshinas in the form of cows, gold, cloth and also horses were given. Sometimes the priests claimed a portion of territory as Dakshina.

Towards the end of the later Vedic age, a strong reaction began to emerge against the priestly domination, against cults and rituals, especially in the land of Panchalas and Videha where around 600 BCE, the Upanishads were compiled. These philosophical texts criticized the rituals and laid stress on the value of right belief and knowledge. The rise of Jainism and Buddhism was the result of a revolt against the sacrifices, the varna system and other rituals.

Gautama Buddha and Buddhism

Gautama Buddha, or Siddhartha, was a contemporary of Mahavira. According to tradition he was born in 567 BC in a Shakyakshatriya family at Lumbini in Nepal near Kapilavastu, which is identified with Piprahwa in Basti district and is close to the foothills of Nepal. Gautama's father seems to have been the elected ruler of Kapilavastu, and headed the Shakya republican clan. His mother was a princess from the Koshalan dynasty. Thus, like Mahavira, Gautama too belonged to a noble family. Born in a republic, he also inherited some egalitarian beliefs.

From early childhood Gautama showed a meditative bent of mind. He was married early, but married life did not interest him. He was moved by the misery suffered by people in the world, and sought a solution. At the age of 29, like Mahavira, he left home. He wandered from place to place for about seven years and then attained enlightenment at the age of 35 at

Bodh-Gaya under a pipal tree. From this time onwards he began to be called the Buddha or the enlightened one.

Gautama Buddha delivered his first sermon at Sarnath in Banaras Varanasi. He undertook long journeys and carried his message far and wide. He had a very strong physique, and this enabled him to walk 20 to 30 km a day. He kept wandering, preaching, and meditating continually for forty years, resting only during the annual rainy season. During this long period, he encountered many staunch supporters of rival sects, including the brahmanas, but defeated them in debates. His missionary activities did not discriminate between the rich and the poor, the high and the low, and man and woman. Gautama Buddha passed away at the age of 80 in 487 BC at a place called Kusinagara, coterminous with the village called Kasia in Deoria district in eastern UP. The following are the teachings of Mahatma Buddha or Buddhism:

1. Four Great Truths: The first and foremost teaching of Mahatma Buddha was the Four Great Truths'-(i) This world is a house of sorrows and miseries. (ii) Desire or Trishna' is the cause of all sorrows and sufferings. (iii) This pain of sorrow can be removed by suppressing desires and cravings. (iv) Trishna or desires can be conquered only when we follow the Middle Path or the Noble Eight-fold Path of Mahatma Buddha.

2. The noble Eight-fold Path: The noble Eight-fold path which every Buddhist should follow in order to get the highest bliss consists of the following eight principles:

- (i) Right Knowledge
- (ii) Right Aspirations
- (iii) Right Speech
- (iv) Right Action
- (v) Right Living
- (vi) Right Efforts
- (vii) Right Mindfulness and
- (viii) Right Meditation or Contemplation.

2. Theory of Karma: Mahatma Buddha held that a man gets the fruit of his past actions. No person can escape the consequences of his deeds. As our past thoughts, actions and beliefs fashion our present life, our present deeds will determine our future when we are reborn. So we must do noble acts.

4. No Belief in the Vedas: Mahatma Buddha had no actions faith in the Vedas and the Vedic gods and goddesses and he held that the study of these scriptures does not lead us to any spiritual world

5. Ahimsa. One of the cardinal beliefs of Buddha was Ahimsa. He held that no one should kill or injure animate beings.

6. Belief in the non-existence of Soul: According to Mahatma Buddha soul is not permanent. He was of the view that soul also dies with the end of the body.

7. No Belief in Yajnas and Sacrifices: Mahatma Buddha considered it useless to perform Yajnas and sacrifices and so, he strongly opposed them.

8. No Belief in Caste-System: Mahatma considered all men as equals. No one is high or low. It was his belief that 'Nirvana' could be achieved by all irrespective of their castes.

9. Good Moral Character: Buddhism lays great emphasis on good moral character. Mahatma Buddha advised his followers to lead a highly moral and disciplined life and refrain from lying, stealing, killing and other ills of the world.

10. Belief in Re-birth: Mahatma Buddha believed in the Re-birth of man. Man takes birth again and again in the world. Its main reason is desire and pride. And when desire and pride are conquered, man is free from the cycle of births and re-births.

11. Nirvana: The highest aim of a Buddhist is to attain Nirvana or the highest knowledge, and he must do everything possible to achieve it.

12. Opposition to Penance: Mahatma Buddha was against penance and self-mortification. He did not regard it worthwhile to torture the body by remaining starved.

Vardhamana Mahavira and Jainism (599-527):

The Jainas believed that their most important religious teacher Mahavira had twenty-three predecessors who were called tirthankaras. If Mahavira is taken as the last or the twenty-fourth tirthankara, the origin of Jainism would go back to the ninth century BC. Some Jainas believe that Rishabhadeva - was the first tirthankara or teacher of Jainism, but he is associated with Ayodhya which was settled on any scale only by 500 BC. Most tirthankaras, up to the fifteenth, were supposed to have been born in eastern UP and Bihar, but their historicity is extremely doubtful. No part of the mid-Gangetic plains was settled on any scale until the fifth century BC. Evidently the mythology of the tirthankaras, most of whom were born in the mid-Gangetic basin and attained nirvana in Bihar, seems to have been created to endow Jainism with antiquity. The earliest important teachings of Jainism are attributed to Parshvanatha, the twenty-third tirthankara, who hailed from Banaras, abandoned royal life, and became an ascetic. However, it was his spiritual successor Vardhamana Mahavira who was the real founder of Jainism.

It is difficult to fix the exact dates of the birth and death of the greater forms Vardhamana Mahavira and Gautama Buddha. According to one tradition, Vardhamana Mahavira was born in 540 BC in a village near Vaishali, which is coterminous with Basarh in Vaishali district of north Bihar. His father Siddhartha was the head of a famous kshatriya clan, and his mother, Trishala, was the sister of the Lichchhavi chief Chetaka, whose daughter was married to Bimbisara. Thus, Mahavira's family was connected with the Voyal family of Magadh, and

such high connections made it easy for him to approach princes and nobles in the course of his mission.

Initially, Mahavira led the life of a householder, but in his quest a long fortuth he abandoned the world at the age of 30 and became an ascetic. He wandered for twelve years from place to place, not staying for over a day in a village and more than five days in a town. During the course of his long Journey of twelve years it is said he never changed his clothes, and abandoned them altogether at the age of 42 when he attained omniscience (kaivalya). Through kaivalya he conquered misery and happiness. Because of this conquest he is known as Mahavira or the great hero or jina, that is, the conqueror, and his followers are known as Jainas. He propagated his religion for thirty years, and his mission took him to Koshala, Magadha, Mithila, Champa, and elsewhere. He passed away at the age of 72 in 468 BC at a place called Pavapuri near modern Raigir.

According to another tradition he passed away in 527 BC, but, archaeology does not support his existence in the sixth century BC. The towns and other settlements with which he was associated did not come into existence till 500 BC. The following are the chief teachings of Jainism: -

1. Tri-Ratna: According to Jainism, the aim of every human being is to attain Nirvana. There are three ways to attain soul realization-Right Faith, Right Knowledge and Right Action. These principles are known as 'the Three Jewels' or Tri-Ratna in Jainism.

2. Faith in Penance: The followers of Jainism believe in penance and self-mortification. They think that 'moksha' canbe attained only when we strain our body.

3. Ahimsa: Another cardinal belief of Jain teaching was the belief in Ahimsa. Mahavira said that not only men and animals had soul but even plants, wind, fire etc. had souls. It was, therefore, considered the fundamental duty of every Jain not to injure or kill anybody or anything.

4. No Belief in Vedas: The Jains have no faith in the Vedas. They think that Yajnascannot bring'Moksha'.

5. No Faith in God: The followers of Jainism had no faith in the existence of God. They worship their Tirthankars in place of God.

6. Belief in Existence of Soul: Mahavira believed in the existence of soul. He held that soul is immortal. Although it resides in the body yet it is different from it (body).

7. Belief in the Theory of Karma: According to Jainism, a man gets the fruit of his past actions and feelings. And our present deeds will determine our future when we are reborn. So, we must always do noble acts.

8. No belief in Casteism: The followers of Jainism have no faith in casteism. They consider all men as 'equals'.

9. Moksha or Nirvana: According to Jainism, the highest goal for a man is to attain the highest knowledge and that is possible only when his soul gets deliverance from the Karmas. As soon as a man is free from the cycle of birth and death, he attains Moksha or Nirvana.

10. Emphasis on Morality: Mahavira preached his followers to lead a pious and noble life. He said that they should keep themselves away from immoral action such as anger, greed, jealousy, theft, criticism etc.

BrahmoSamaj :

Brahmosamaj was founded by Raja Ram Mohan Roy in 1830 Ran' Mohan Roy is regarded as father of modern India. He sought inspiration from the modern sciences the west as well as from the ancient knowledge of India.

Objectives:

3. Brahmosamaj preached the existence of only one supreme God.
4. Brahmosamaj advocated the abolition of Sati in 1829.
5. Brahmosamaj advocated abolition of polygamy.
6. Brahmosamaj discouraged caste distinctions and social inequality.
7. Brahmosamaj opposed pardah system.
8. Brahmosamaj encouraged remarriage of widows.
9. He also advocated English language.

Principles:

1. The aim of this group is to worship the eternal God.
2. It is against the principles of priesthood, rituals and sacrifices It rather advocates praying and meditating.
3. The group criticised the prevailing caste system.
4. The group criticized belief in any divine avatar of god and held that scriptures could not be termed to be having absolute authority over human conciseness.
5. The group advocated and encouraged belief in Hinduism.

Conclusion:

The BrahmoSamaj worked on a principle of spiritual democracy and tried to root out all the social evils and evil practices. It was successful in large extent in its attempts. It rejected the religious sanctity given to the social evils and judged them in the light of rationality.

Arya Samaj

Arya samaj was the first reform movement that practised proselytization. Arya Samaj's followers believed in God's extreme superiority and condemned idol worship. According to the Arya Samaj, Vedas are the ultimate source of knowledge, and every Hindu must read and recite Vedas. They educated Hindus about Vedas and fighting for women empowerment, worked for widow remarriages, and abolished the practice of Sati, child marriage, and polygamy.

Features:

Arya Samaj was a socio-religious reform sabha that Swami Dayananda Saraswati founded to bring back the idea of Vedas in the Hindu religion. The key features of the Arya Samaj are as follows.

1. Arya Samaj believes that the Veda is not liable to mislead or deceive and thus regarded as the Knowledge's ultimate source and spreads the truth. It must be read and recited by an Aryan.
2. The founder was of the thought that Puranas (the post-Vedic texts) were the major reasons that led to the heresy of the Vedas. So, the samaj was against these post-Vedic texts.
3. Arya Samaj believes God is the supreme power and the primary source of all Knowledge.
4. It states that God is one and doesn't hold a physical existence. With this thought, Arya Samaj opposed Idol worship of God and was against the idea of reincarnation.
5. The founder of Arya Samaj does not believe in the concept of destiny Niyati (fate).
6. It supported the concept of Soul transmigration and Karma.
7. It strongly condemns the domination of Brahmins over the spiritual and social life of Hindus. It doesn't believe that Brahmins are the connectors between the almighty and humans.
8. It supports the idea of the Four Varna System, which works based on merit instead of birth.
9. It believes in equality in the position of a man concerning the social lives and spirituality of Hindus.
10. Just like other social reforms, Arya Samaj supports female education. Worked for widow remarriages and fought for the practice of Sati, child marriage and polygamy.
11. Arya Samaj believed in women's equality and advocated gender equality against women.
12. It supported spreading the Sanskrit and Hindi languages among the masses by providing good education. It worked phenomenally for educating people, especially women.
13. It strongly condemned the cruel practices of Animal sacrifices.

Bhakti Movement:

The term 'Bhakthi' refers to 'devotion'. As a movement, it emphasized on the mutual intense emotional attachment and love of a devotee toward a personal god and of the god for the devotee. This movement originated in South India in the 7th and 10th CE, mostly in the poems of Alvars and Nayanars. These poems were composed in Tamil; the poems were addressed to Lord Vishnu and Lord Shiva respectively

Bhakti soon spread to North India, appearing most notably in the 10th-century Sanskrit text the Bhagavata- Purana. It swept over east and north India from the 15th century onwards, reached its peak between the 15th and 17th century CE.

Reasons behind the movement:

The movement started as a response to the evil practices that had crept into Hinduism. Some of the other reasons which fuelled the spread of the movement across the country were:

1. The spread of Islam
2. Emergence of great reformers
3. Influence of Sufi sects
4. Influence of Vaishnavism and Shaivism ideologies

Some of the common teachings associated with this movement are:

1. It preached equality. This was in stark contrast to the reality where the society was divided on the lines of religion, caste, gender etc. Example, Disciples of Ramananda included a weaver, cobbler, barber
2. It preached universal brotherhood built on values such as love, care, and affection etc for everyone in the society. Example Kabir preached universal brotherhood through his Dohas.
3. It strove hard to rid the religion and society of evil practices that had crept into the society over the years. Example, Guru Nanak condemned caste difference and rituals like bathing in holy rivers. His idea of religion was highly practical and strictly moral.
4. Perhaps the most important aspect of the movement was its emphasis on the route of Bhakti rather than superficial rituals as the mode to realize god and salvation.

Significance of Bhakti movement:

1. Initiated the reform process in major religions to get rid of its social practices
2. It promoted the growth of regional languages
3. It created a platform for unification of India under national consciousness
4. It also contributed to the development of music, dance, literature etc in India
5. It checked orthodox supremacy
6. It created a positive environment for emancipation of the vulnerable sections in the society
7. Improvement in the social relation between the Hindus and Muslims
8. Promotion of social service

Though Bhakti movement brought in the much needed emphasis to change the regressive form of religion in the society, it could not achieve its objective in truest terms. This can be attributed to many reasons such as- lack of organization on a greater level amongst the movements, stern opposition from orthodox classes in the society, persecution by royal classes etc.

Sufism

Sufism was a liberal reform movement within Islam. It had its origin in Persia and spread into India in the 11th century. Most of the Sufis (mystics) were persons of deep devotion who disliked the display of wealth and degeneration of morals following the establishment of the Islamic empire. They laid great emphasis on love as the bond between God and the individual

soul. Love of God meant love of humanity and therefore, Sufis believed service to humanity was tantamount to service to God. In Sufism, self-discipline was considered an essential condition to gain knowledge of God by a sense of perception. While the orthodox Muslims emphasise external conduct, the Sufis lay stress on inner purity. The orthodox Muslims believe in the blind observance of rituals, the Sufis consider love and devotion as the only means of attaining salvation. Sufism also laid stress on meditation, good actions, and repentance for sins, prayers, pilgrimage, fasting, charity and controlling of passion by ascetic practices.

By the 12th century, the Sufis were organised in 12 orders or Silsilas. A Silsila was generally led by a prominent mystic who lived in a Khanqah or hospice along with his disciples. The link between the teacher or pir or murshid and his disciples or murids was a vital part of the Sufi system. Every pir nominated a successor or wali to carry on his work. Gradually, the Khanqahs emerged as important centres of learning and preaching. Many Sufis enjoyed the sama or musical congregation in their Khanqahs. In fact, qawwali developed during this period.

The four most popular Silsilas were the Chistis, Suhrawardis, Qadririyas and Naqshbandis.

The ChistiSilsila

The Chisti order was established in India by Khwaja Muin-ud-din Chisti (also known as Gharib Nawaz) around c.1192 CE. After staying in Lahore and Delhi, he finally shifted to Ajmer which was an important political centre and already had a sizeable Muslim population. His fame grew more after his death in c. 1235 CE, when his grave was visited by the then Sultan Muhammad Tughlaq, after which the mosque and dome were erected by Mahmud Khalji of Malwa in the 15th century. After the support of the Mughal Emperor Akbar, the patronage of the dargah reached unprecedented heights. Qutub ud din Bhakhtiyar Kaki established the Chisti presence in Delhi under the patronage of Sultanate ruler Iltutmish. Apart from Muin-ud din Chisti, the other important Chistis were:

1. Farid-ud-din Ganj-i-Shakar (c.1175 – 1265 CE) – also known as Baba Farid. He confined his activities to Hansi and Ajodhan (in modern Haryana and the Punjab respectively). His outlook was so broad and humane that some of his verses are later found quoted in the Adi Granth of the Sikhs.
2. Nizamuddin Auliya (c. 1238 – 1325 CE).
3. Nasiruddin Chiragh – i – Dehlavi.
4. Sheikh Burhanuddin Gharib – He established the Chisti order in the 13th century in the Deccan.
5. Muhammad Banda Nawaz (Deccan city of Bijapur region).

The Chistis led a simple, austere life and conversed with people in Hindawi, their local dialect. They were hardly interested in effecting conversions, though later on, many families and groups attributed their conversions to the “good wishes” of these saints. These Sufi saints made themselves popular by adopting musical recitations called sama, to create a mood of nearness to God. Nizamuddin Auliya adopted yogic breathing exercises, so much so that the yogis called

him a Sidh or “perfect”. The Chistis preferred to remain aloof from state politics and shunned the company of rulers and nobles.

The SuhrawardiSilsila

The Suhrawardi order entered India at about the same time as Chistis but its activities were confined largely to the Punjab and Multan. ThisSisila was founded by ShihabuddinSuhrawardi in Baghdad and was established in India by BahauddinZakariya. Unlike the Chistis, the Suhrawardis accepted maintenance grants from the Sultans and took an active part in politics. Suhrawardis believed that a Sufi should possess the three attributes of property, knowledge and hal (mystical enlightenment). They, however, did not support excessive austerities and self-mortification. They advocated a combination of ilm (scholarship) with mysticism.

The Naqshbandi Silsila

This Silsila was established in India by KhwajaBahauddin Naqshbandi. It was later propagated by his successors, ShiekhBaqiBillah and Sheikh Ahmad Sirhindi (1563 – 1624). They practised silent meditation of the heart, so were called “silent Sufis”. The Sufis of this silsila believed that the relationship between man and God was that of the slave and the master, unlike Chistis who believed it to be a relation between a lover and beloved. Sufis observed the Shariah law in its purest form and denounced all biddats (innovations in religion). They were against the liberal policies of Akbar like granting high status to many non-Muslims, abolishment of jizya and the ban on cow slaughter. They also were against sama (religious music) and the practice of pilgrimage to the tombs of saints. After the death of Sirhindi, the order was represented by two important mystics, each having a different approach. Conservative approach under the leadership of Shah Waliullah and liberal approach under the leadership of Mirza Mazhar Jan-i-Jahan.

The QadriSilsila

Sheikh Abdul Qadir and his sons, Sheikh Niamatullah, Mukhdum Muhammad Jilani and Miyan Mir established the Qadrisilsila during the Mughal rule and this order was popular in Punjab. Another famous saint of this order was Shah Badakhshani. The Mughal princess Jahanara and her brother Dara were disciples of this silsila. Qadris believed in the concept of Wahdat-al-Wajood meaning “Unity of Existence” or “Unity of Being”, i.e. God and his creation are one and similar. The saints of this silsila dismissed orthodox elements.

Impact of Sufism

The liberal and unorthodox elements of Sufism had a profound impact on medieval Bhakti saints. In the later period, the Sufi doctrines influenced the religious perspective of the rulers along with reminding them of their moral obligations. For example, the Mughal Emperor, Akbar’s religious outlook and religious policies were shaped a lot under Sufism.

1. Sufism influenced both rural and urban regions and had a deep political, cultural and social influence on the masses. Spiritual bliss became the ultimate aim and the people could raise their voice against all forms of orthodoxy, falsehood, religious formalism and hypocrisy. In a world torn by strife and conflict, the Sufis tried to bring peace and harmony.
2. The most important contribution of Sufism is that it helped to develop a bond of solidarity and brotherhood between Hindu and Muslim communities. The Sufi saints are revered not only by Muslims but also by a huge number of Hindus and their tombs have become a common place of pilgrimage for both communities.

Panini:

There are hardly any written records or biography of Panini as such that have information on the time he was born. It is however estimated that he was born around the 4th, 5th or 6th B.C. Historians differ in these dates as well. It is also said that he was born in Shalatula, near Indus River. This place is now in the present day Pakistan. Experts and historians however, base these dates on pure guesswork. Also, there is hardly any proof regarding the extent of his work. Sanskrit is considered to be a classical language of India. Most of the languages spoken on Indian sub-continent are derived from Sanskrit. In Sanskrit language grammar is considered to be a very important part. It was thought of as a distinctive field of scientific study. It was considered as a kind of field that had its own parameters and set of rules and Panini is considered to be the creator to this language.

Panini gave a scientific analysis of Sanskrit phonetics and morphology. Being the language of Gods, Sanskrit was considered to be a complete and the perfect language. Panini analyzed the classical Sanskrit language, which was the language of all literary works, and more light was thrown on the phonology of this language. Among Panini's works, the most famous and major one is called Ashtadhyayi. It is a thesis that consists of eight chapters and each chapter is divided into quarter chapters. This treatise basically highlights the difference between the language of holy texts and the language used for communicating in normal lives. A basic set of rules and grammar was given to describe Sanskrit grammar. He went on step by step and explained the use of nouns, vowels and verbs and divided them into classes. He then went on to explain the construction of sentences and the use of compound nouns and tenses. It is very similar to the principles of Mathematics as the construction of this grammatical pattern function mathematically.

Kalidas:

Kalidas is considered to be one of the greatest Indian literary personalities of all time, and his works form the cornerstone of Indian mythology. Nothing is known with certainty about the life of Kalidasa. Clearly later than the great Buddhist poet Asvaghosha (1st century), Kalidasa was celebrated as a major literary figure in the first half of the 7th century (the Aihole

inscription, 634) The scholarly consensus outside India is that Kalidasa flourished in the time of Chandragupta II (reigned 380-413) A traditional Indian view would have it that he adorned Vikramaditya's court in the 1st century B.C. Although he was especially fond of the Gupta capital city, Ujjain (about 30 miles north of Indore in west-central India), there is no proof that he was born there Kalidasa was a devotee of Siva, but there is no trace of sectarian narrowness in his writings

Kalidas's contribution to Indian literature is tremendous. He was a classical Sanskrit writer, extensively considered as the greatest poet and dramatist of Gupta period. The six works of Kalidas are:

1. Abhijnanashakuntala (Shakuntala)
2. Vikramorvashi
3. Malavikagnimitra
4. The epic poems Raghuvamsha
5. Kumarasambhava
6. meghaduta

Of these, Kalidas is best known for the play Shakuntala, which has gone on to receive worldwide attention. Shakuntala was first translated into English, then into German, and then into several other western languages. The other four works were poems.

UNIT- II

The Great Revolution of 1857

The Revolt of 1857 was a product of the character and policies of British colonial rule. The causes of revolt emerged from all aspects-socio-cultural, economic and political. Moreover, it was not an isolated rebellion, rather a chain of rebellions was already taken place in different area of their territory prior to 1857.

Early Precedents

1. In 1806 the Sepoys at Vellore mutinied, but were crushed with terrible violence.
2. In 1824, the 47th Regiment of Sepoys at Barrackpore refused to go to Burma by the sea-route.
3. In 1844, seven battalions revolted on the question of bhatta and salaries.
4. There were mutinies in 1825 (Assam), 1838 (Sholapur), 1844 (Sind) and 1849-59 (Punjab) as well.

The Causes of Revolt:

Immediate Causes

1. The issue of greased cartridges and military grievances has been over-emphasised, as the factor for the Revolt of 1857. However, the recent research has proved that the cartridge was neither the only cause nor even the most important. Infact the multiple causes i.e., social, religious, political and economic worked together to produce the rebellion.

Social and religious causes

1. The British had abandoned its policy of non-interference in the socio-religious life of the Indians. Abolition of Sati (1929), Hindu Widow Remarriage Act (1856) were such as direct in dereference of colonial power into Hindu religious beliefs.
2. Christian missionaries were allowed to enter India and carry on with their mission of proselytizing by an act in 1850.
3. The Religious Disabilities Act of 1850 modified the traditional Hindu law. According to it, the change in religion would not debar a son from inheriting the property of his father.

Economic Causes

1. British rule led to breakdown of the village self-sufficiency, commercialization of agriculture, which burdened the peasantry, adoption of free trade imperialism from 1800, de-industrialization and drain of wealth all of which led to overall decline of economy.

Military Grievances

1. The extension of British dominion in India had adversely affected the service condition of the sepoys. They were required to serve in area away from their homes without the payment of extra bhatta.
2. An important cause of military discontent was the General Service Enlistment Act, 1856, which made it compulsory for the sepoys to cross the seas, whenever required. The Post Office Act of 1854, withdrew the free postage facility for them.

Political Causes

2. The last major extension of the British Indian territory took place during the time of Dalhousie. Dalhousie announced in 1849, that the successor of Bahadur Shah II would have leave the Red Fort.
3. The annexation of Baghat and Udaipur were however, cancelled and they were restored to their ruling houses.
4. When Dalhousie wanted to apply the Doctrine of Lapse to Karauli (Rajputana), he was overruled by the Court of Directors.

Doctrine of Lapse:

According to the policy of Doctrine of Lapse, introduced by Lord Dalhousie, the adopted sons of the deceased kings were derecognised as heirs to the throne, which subsequently led to the annexation of large number of kingdoms.

Chronology of Dalhousie's Annexation through Doctrine of Lapse

State	Year of annexation
Satara	1848
Jaitpur (Uttar Pradesh)	1849
Sambhalpur (Orissa)	1849
Baghat	1850
Udaipur	1852
Jhansi	1853
Nagpur	1854

1. Dalhousie annexed Awadh in 1856, on the ground of misrule. The annexation of Awadh was also represented by Bengal Army, 3/5 of whom belonged to Awadh. Sir James Outram, who had been the British Resident in Awadh since 1854, was appointed as the first Chief Commissioner in 1856, but he was replaced by Sir Henry Lawrence (He was the Chief Commissioner when revolt broke out).
2. Dalhousie abolished the titles of the Nawab of Carnatic and the Raja of Travancore and refused to grant the pension to the adopted son (Dhondu Pant, better known as Nana Sahib) of the last Peshwa, (Baji Rao II) after the latter's death in 1851.
3. Canning announced in 1856, that the successors of Bahadur MANTEShah were to be known only as princes and not as kings.

Agrarian Causes:

1. The Summary Settlement of 1856, which was first introduced in the North-Western provinces, was extended to Awadh.
2. It bypassed the middle men in the collection of revenues. Heavy over-assessment of land revenue impoverished the peasants.
3. The introduction of the institution of private property rights in land by which land became a commodity, which could be bought, sold, rented or leased.

Consequences of revolt 1857:

- 1. End of company rule:** As a result of revolt of 1857, the company rule ended in India. Now India came under the direct control of British government.
- 2. The policy of divide and rule:** After the revolt of 1857, British gave up the policy of annexing the Indians instead adopted the policy of divide and rule.
- 3. New policy towards the Indian rulers:** The Britishers gave up the policy of annexation. Indians were now allowed to adopt sons.
- 4. Increase in number of European soldiers:** The number of Indian soldiers got decreased and the number of English soldiers got increased after the war.
- 5. The economic loss:** There was huge loss of economy due to the revolt of 1857. The government charged more taxes from the people to make up for the losses.
- 6. Misunderstanding among Muslims and Hindus:** Some difference developed between Muslims and Hindus and after the revolt. Hindus went harsh on Muslims and were remaining apart.
- 7. Artillery with Europeans:** After this, artillery, ammunition etc. were kept under the charge of Europeans.

Failure of Revolt of 1857:

- 1. Lack of planning, and organization:** Movement without planning, organization and leadership is bound to be a failure. The revolt of 1857 was no exception. The revolt was supposed to have started on May 31, 1857 as decided by Nana Sahib and his colleagues. But an incident at Meerut whereby the soldiers had to bite cartridges made of pig fat and cow fat added fuel to the fire leading to the revolt breaking out early.
- 2. Lack of leadership:** The movement had no leader on top to guide people and command obedience. Every movement requires some sort of discipline and a leader to guide and help. But since the Revolt unexpectedly broke out on May 10, 1857, there is nothing much the leaders could do.
- 3. Indian Help to the British:** Unfortunately, some of the Indian princes helped the British government at that point of time. The Sikh princes of Nabhy, Patiala and the rulers of Hyderabad and Gwalior very openly helped the British suppress the war with men and money.
- 4. Limited sources:** The sources of the rebel were limited. They had no guns or the mortars like the English.
- 5. Lack of experienced generals:** There was not a single leader with mass appeal. People who were brave and experienced were not chosen as leaders. It proved to be fatal for the revolt.
- 6. Betrayal of the people:** People betrayed their leaders. Emperor Bahadur Shah was captured by the English because of the betrayal of one of his own relatives.

Birth of Indian National Congress

Congress was the natural and inevitable product of various forces of the 19th century. The credit for the birth of the Congress is often given to AO Hume, who with the blessings of the Viceroy Lord Dufferin successfully organized the prominent political leaders and founded Indian National Congress.

Background of INC

1. Indian Association decided to hold its first Indian Conference in Calcutta at the same time, so that it can reach to the masses, but the plan failed.
2. In 1884, at the annual convention of the Theosophical Society at Adyar in Madras, AO Hume proposed formation of a committee, so as to make necessary preparations for a session at Pune to be held in 1885.
3. Members of the committee included AO Hume, SN Bannerjee, Narendra Nath Sen, Subramanya Aiyar, P Ananda Charlu, Sardar Dayal Singh, Lala Sriram, KT Talang and VN Mandalik.
4. Before the formation of Indian National Congress, two sessions of the Indian National Conference had been held in 1883 and 1885 under the guidance of SN Bannerjee and Anand Mohan Bose.
5. AO Hume was a retired British Member of Indian Civil Services. He played an important role in the foundation of the Indian National Congress in 1885.
6. Earlier, he founded the Indian national union in 1884, which is considered to be the forerunner of the Indian National Congress.
7. He served as the General Secretary of INC from 1885 to 1906.
8. AO Hume published a pamphlet, an old men's hope in the Madras Session in 1887.

Formation of INC

1. Indian National Congress was finally formed on 28 December, 1885.
2. The first session of the Indian National Congress was held on 28th December, 1885 at Tejpal Sanskrit Pathshala, Bombay under the Presidentship of WC Bannerjee.
3. In 1886, the delegates to Congress became 436. Moderate leaders dominated the Congress in its early phase. The moderate belief in the essential sense of justice and goodness of the British nation was strong.
4. In 1889, a British National Congress was founded under the Chairmanship of Wedderburn (biographer of AO Hume) in London and a journal India was also started.

The safety value controversy:

There is a controversy over the actual motives of AO Hume in foundation of INC. It was started with the WC Bannerjee's statement in 1898 that Hume was acting under the direct advice of Dufferin. It was believed that at Dufferin's idea was to have a political organisation through which the government could ascertain the real wishes of the people and save the administration from any possible political outbursts in the country.

This theory (popularly known as Safety Valve Theory) got enough support from radical critics like Lala Lajpat Rai, RP Dutt etc. This theory however has lost its basis with the opening of Dufferin's private papers.

Hume only took advantage of an already created atmosphere. Probably the exaggerated idea of Hume's potential influence in official circles and his being above regional loyalties made him more acceptable among Indians.

Constitution of India:

The Constitution of India begins with a Preamble. The Preamble contains the ideals, objectives and basic principles of the Constitution. The salient features of the Constitution have evolved directly and indirectly from these objectives which flow from the Preamble.

Our Constitution has adopted the best features of most of the major constitutions of the world as per the needs of the country. Though borrowed from almost every constitution in the world, the constitution of India has several salient features that distinguish it from the constitutions of other countries. The salient features of the Indian Constitution are listed and briefed below:

1. Lengthiest Written Constitution: The Constitution of India has the distinction of being the lengthiest and detailed Constitutional document the world has so far produced. In other words, the Constitution of India is the lengthiest of all the written constitutions of the world. It is a very comprehensive, elaborate and detailed document. The factors that contributed to the elephantine size of the Indian Constitution are:

- (i) **Geographical factors**, that is, the vastness of the country and its diversity.
- (ii) **Historical factors**, for instance, the influence of the Government of India Act of 1935, which was bulky.
- (iii) Single constitution for both the Centre and the states.
- (iv) The dominance of legal luminaries in the Constituent Assembly.

2. Drawn from Various Sources: The Constitution of India has borrowed most of its provisions from the constitutions of various other countries as well as from the Government of India Act of 1935 [About 250 provisions of the 1935 Act have been included in the Constitution]. Dr B R Ambedkar proudly proclaimed that the Constitution of India has been framed after 'ransacking all the known Constitutions of the world'. The **structural part** of the Constitution is, to a large extent, derived from the Government of India Act of 1935. The **philosophical part** of the Constitution (Fundamental Rights and the Directive Principles of State Policy) derive their inspiration from the American and Irish Constitutions respectively. The **political part** of the Constitution (the principle of Cabinet government and the relations between the executive and the legislature) have been largely drawn from the British Constitution.

3. Blend of Rigidity and Flexibility: Constitutions are classified into **rigid** and **flexible**. A rigid constitution is one that requires a special procedure for its amendment, as for example, the American Constitution. A flexible constitution is

one that can be amended in the same manner as the ordinary laws are made, as for example, the British Constitution. The Indian Constitution is a unique example of the combination of rigidity and flexibility. A constitution may be called rigid or flexible on the basis of its amending procedure. The Indian Constitution provides for three types of amendments ranging from simple to most difficult procedures depending on the nature of the amendment.

4. Federal System with Unitary Bias: The Constitution of India establishes a federal system of government. It contains all the usual features of a federation, such as two governments, division of powers, written constitution, the supremacy of the constitution, the rigidity of the Constitution, independent judiciary and bicameralism. However, the Indian Constitution also contains a large number of unitary or non-federal features, such as a strong Centre, single Constitution, appointment of state governor by the Centre, all-India services, integrated judiciary, and so on. Moreover, the term 'Federation' has nowhere been used in the Constitution. Article 1, describes India as a '**Union of States**' which implies two things:

- i. Indian Federation is not the result of an agreement by the states.
- ii. No state has the right to secede from the federation.

5. Parliamentary Form of Government: The Constitution of India has opted for the British Parliamentary System of Government rather than the American Presidential system of government. The parliamentary system is based on the principle of cooperation and coordination between the legislative and executive organs while the presidential system is based on the doctrine of separation of powers between the two organs. The parliamentary system is also known as the 'Westminster' model of government, responsible government and cabinet government. The Constitution establishes the parliamentary system not only at the Centre but also in the States. In a parliamentary system, the role of the Prime Minister has become so significant, and therefore it is called a 'Prime Ministerial Government'.

6. Integrated and Independent Judiciary: India has a single integrated judicial system. Also, the Indian Constitution establishes Independent Judiciary by enabling the Indian judiciary to be free from the influence of the executive and the legislature. The Supreme Court stands as the apex court of the judicial system. Below the Supreme Court are the High Courts at the state level. Under a high court, there is a hierarchy of subordinate courts, that is district courts and the other lower courts. The Supreme Court is a federal court, the highest court of appeal, the guarantor of the fundamental rights of the citizens and the guardian of the Constitution. Hence, the Constitution has made various provisions to ensure its independence.

7. Fundamental Rights: Part III of the Indian Constitution guarantees six fundamental rights to all Citizens. Fundamental Rights are one of the important features of the Indian Constitution. The Constitution contains the basic principle that every individual is entitled to enjoy certain rights as a human being and the enjoyment of such rights does not depend upon the will of any majority or minority. No majority has the right to abrogate such rights. The fundamental rights are meant for promoting the idea of political democracy. They operate as limitations on the tyranny of the executive and arbitrary laws of the legislature. They are **justiciable** in nature, that is, enforceable by the courts for their violation.

8. Directive Principles of State Policy: According to Dr B R Ambedkar, the Directive Principles of State Policy is a 'novel feature' of the Indian Constitution. They are enumerated in Part IV of the Constitution. The Directive Principles were included in our Constitution in order to provide social and economic justice to our people. Directive Principles aim at establishing a welfare state in India where there will be no concentration of wealth in the hands of a few. They are non-justiciable in nature. In the *Minerva Mills* case (1980), the Supreme Court held that 'the Indian Constitution is founded on the bedrock of the balance between the Fundamental Rights and the Directive Principles'.

9. Fundamental Duties: The original constitution did not provide for the fundamental duties of the citizens. Fundamental Duties were added to our Constitution by the 42nd Amendment Act of 1976 on the recommendation of the Swaran Singh Committee. It lays down a list of ten Fundamental Duties for all citizens of India. Later, the 86th Constitutional Amendment Act of 2002 added one more fundamental duty. While the rights are given as guarantees to the people, the duties are obligations that every citizen is expected to perform. However, like the Directive Principles of State Policy, the duties are also **non-justiciable** in nature. There is a total of 11 Fundamental duties altogether.

10. Indian Secularism: The Constitution of India stands for a secular state. Hence, it does not uphold any particular religion as the official religion of the Indian State. The distinguishing features of a secular democracy contemplated by the Constitution of India are:

- (i) The State will not identify itself with or be controlled by any religion;
- (ii) While the State guarantees to everyone the right to profess whatever religion one chooses to follow (which includes also the right to be an antagonist or an atheist), it will not accord preferential treatment to any of them;
- (iii) No discrimination will be shown by the State against any person on account of his religion or faith; and
- (iv) The right of every citizen, subject to any general condition, to enter any office under the state will be equal to that of the fellow citizens. Political equality which

entitles any Indian citizen to seek the highest office under the State is the heart and soul of secularism as envisaged by Constitution.

11. Universal Adult Franchise: Indian democracy functions on the basis of 'one person one vote'. Every citizen of India who is 18 years of age or above is entitled to vote in the elections irrespective of caste, sex, race, religion or status. The Indian Constitution establishes political equality in India through the method of universal adult franchise.

12. Single Citizenship: In a federal state usually, the citizens enjoy double citizenship as is the case in the USA. In India, there is only single citizenship. It means that every Indian is a citizen of India, irrespective of the place of his/her residence or place of birth. He/she is not a citizen of the Constituent State like Jharkhand, Uttaranchal or Chattisgarh to which he/she may belong but remains a citizen of India. All the citizens of India can secure employment anywhere in the country and enjoy all the rights equally in all the parts of India. The Constitution makers deliberately opted for single citizenship to eliminate regionalism and other disintegrating tendencies. Single citizenship has undoubtedly forged a sense of unity among the people of India.

The contribution of Mahatma Gandhi:

M.K. Gandhi was born on 2 Oct. 1869 at Porbandar in Gujarat. After getting his legal education in Britain, he went South Africa to practice law. He was provoked by the humiliating conditions of the Indians there. He resisted the racial policy of the white government in South Africa. There he developed the technique of satyagraha based on truth and non-violence in fighting against a ruthless and all powerful government. He was successful in getting removed some of the worst evils of racialism. Gandhi returned to India in 1915 at the age of 46. He was keen to serve his country and his people. Gandhi's entry into Indian politics began with the satyagraha in Champaran in Bihar in 1917.

Major movements of Mahatma Gandhi are as follows:

1. Champaran Satyagraha (1917): In the Champaran district of Bihar the condition of Indigo cultivators became miserable under the Tinkathiya system. Under this system, the cultivators were forced to cultivate Indigo on the best 3/20th part of their land and were forced to sell them at a cheaper price. The situation for the farmers became worse due to harsh weather conditions and the levy of heavy taxes. Then, Rajkumar Shukla met Mahatma Gandhi at Lucknow and invited him. At Champaran, Mahatma Gandhi adopted the approach of the civil disobedience movement and launched demonstrations and strikes against the landlords. As a result, the government set up a Champaran agrarian committee of which Gandhiji was also one of the members. All the demands of the cultivators were accepted and the satyagraha was successful.

2. Kheda Satyagraha (1917 -1918): A no-tax campaign was started by Mohan Lal Pandey in 1917 who demanded the remission of taxes due to poor harvest or crop failure in kheda village, Gujarat. Mahatma Gandhi was invited and he joined the movement on 22 March, 1918. There, he started Satyagraha. The movement was also joined by

Vallabhbhai Patel and Indulal Yagnik. Finally, the demands were fulfilled by the British government and it was successful.

3. **Khilafat Movement (1919):** Khilafat movement was started by the Ali brothers to show the protest against unjust done with Turkey after the First World War. Under the guidance of Mahatma Gandhi, the movement was launched against the British government to restore the collapsing status of the Caliph in Turkey. All India Conference was held in Delhi where Mahatma Gandhi was elected as a president. He also returned the medals received from the British Empire in South Africa. The success of the Khilafat movement made him the national leader.
4. **Non-Cooperation Movement (1920):** Non-Cooperation movement was launched in 1920 by Mahatma Gandhi due to the Jallianwala Bagh Massacre. Mahatma Gandhi thought that this will continue and Britishers will enjoy their control over Indians. With the help of Congress, Gandhi ji convinced people for starting the non-cooperation movement in a peaceful way which is the key factor to attain independence. He framed the concept of Swaraj and it became a crucial element in the Indian freedom struggle. The movement gained momentum and people started boycotting the products and establishments of the British government like schools, colleges, government offices. But due to the Chauri Chaura incident, Mahatma Gandhi ended the movement because in this incident 23 police officials were killed.
5. **Civil-Disobedience Movement (1930)** Mahatma Gandhi in March 1930 addressed the nation in a newspaper, Young India, and expressed his willingness to suspend the movement if his eleven demands get accepted by the government. But the government at that time was of Lord Irwin and he did not respond back to him as a result, Mahatma Gandhi initiated the movement with full vigour.
6. **Quit India Movement:** In May, 1942 A.D., Mahatma Gandhi started Quit India Movement and asked the English to Quit India and leave them alone. As soon as Mahatma Gandhi started the Quit India Movement, a large number of Indians joined hand with him. Such a movement was bound to hit the interests of the English and to hinder their war preparations as they arrested various Congress leaders including Mahatma Gandhi and declared the Congress party as illegal. This was too much for Indians and they rose in an open rebellion. Riots broke out at various places and the people set fire to many police stations and destroyed the post offices, railway stations some government buildings. The government too followed a very harsh policy and tried to suppress the agitation with an iron hand. Mass arrests were made and thousands of Indians became targets of the British bullets.

Important heroes of Freedom Struggle:

1. **Chandra Shekhar Azad** (23 July 1906 – 27 February 1931): One of the close associates of Bhagat Singh, Chandra Shekhar Azad is credited for reorganizing Hindustan Republican Association. Azad, as he was popularly called, is known as one of the bravest freedom fighters of India. At the time of being surrounded by British soldiers, he killed many of them and shot himself to death with the last bullet of his Colt pistol. He did so, as he never wanted to be captured alive.
2. **Birsa Munda** (15 November 1875 – June 9 1900): Principally a religious leader, Birsa Munda used the religious beliefs of his tribe in order to revolt against the government of British. He implemented guerrilla warfare techniques to upset the rhythm of the British troops. In 1900, Birsa, along with his army, was arrested by the British soldiers. He was later convicted and was lodged in a jail in Ranchi.
3. **Bhagat Singh** (1907 – 23 March 1931) : The name Bhagat Singh is synonymous with sacrifice, courage, bravery and vision. By sacrificing his life at the age of 30, Bhagat Singh became an inspiration and a symbol of heroism. Along with other revolutionaries, Bhagat Singh founded the Hindustan Socialist Republican Association. To remind the British government of its misdeeds, Bhagat Singh hurled a bomb in the Central Legislative Assembly. By embracing death at a young age, Singh became a symbol of sacrifice and courage, thereby residing forever in the hearts of every Indian.
4. **Subhas Chandra Bose** (23 January 1897 – 18 August 1945): Popularly known as Netaji, Subhas Chandra Bose was a fierce freedom fighter and popular leader on the political horizon of pre-independent India. Bose was elected as the President of the Indian National Congress in 1937 and 1939. He founded the Indian National Army and raised the famous slogans, ‘Delhi Chalo’ and ‘Tum Mujhe Khoon Do main Tumhe Ajadi Doonga.’ For his anti-British remarks and activities, Bose was jailed 11 times between 1920 and 1941. He was the leader of the youth wing of Congress Party.

Swadeshi Movement:

The formal proclamation of the Swadeshi movement was made on August 7, 1905 with the passing of the ‘Boycott’ resolution in a meeting at the Calcutta town hall which brought about the unification of the hitherto dispersed leadership. On the day the partition was put into effect i.e. October 16, 1905, a hartal was called in Calcutta and a day of mourning was declared. People fasted and no fire was lit in the cooking hearth. People paraded the streets singing Bande Mataram. The people of Bengal tied rakhis on each other’s wrist as a symbol of solidarity. This peculiar form of mass protest of ‘swadeshi and boycott’ attained popularity among the new members of the Congress, who were more impatient than the moderates to see a positive response to their efforts.

Swadeshi Movement (1905-19011)

1. This was a comprehensive movement that lasted 6 years.

2. The swadeshi movement assumed its radical and mass form after 1905 following the contested spatial partition of Bengal.
3. In 1907, swadeshi was officially incorporated within the conceptual and ideological framework of the Indian National Congress in the avowed objective of swadeshi swaraj.
4. Although this was regarded as a cultural movement celebrating the rich harvest of history – the rich traditions like folk music, paintings, the culture of Bengal was highlighted. But very soon, it got integrated with the political upheavals that followed after the partition of Bengal. Krishna Kumar Mitra, in his newspaper, ‘Sanjivani’ highlighted the prospects of national education and ‘Economic Swadeshi’.
5. Very soon, this movement started gaining momentum with the help of the entire Bengali middle-class intelligentsia.
6. After the partition of Bengal, the Swadeshi movement got a big boost, because of the integration of the boycott movement with the Swadeshi movement.
7. Tilak called this movement “Bahishkar Yoga” and most of the Bengali intelligentsia that was initially not in favour of the boycott movement got integrated with the Swadeshi movement.
8. This was primary learning for the national movement. According to Bal Gangadhar Tilak, and Lala Lajpat Rai, it was training in ‘self-determination’, ‘self-help’, and ‘self-reliance’.
9. Initially the idea of swadeshi figured in the writings of early nationalists such as Dadabhai Naoroji, M.G. Ranade and Bipin Chandra Pal, who came in defence of the national economy against the colonial economy.
10. In fact, the Swadeshi movement can be called as a nursery of the further course that the Indian National Movement was to take. The programmes and ideas that were practised during the Swadeshi movement became the hallmark of the Gandhian movement as well.
11. Surendranath Bannerjee said that it is a ‘protectionist movement’. And that it ‘generates the material prosperity of the masses’.
12. Very soon, the Swadeshi movement spread to different parts of India, like Bihar, U.P., C.P., Bombay and Madras.
13. Radicalism also became a part of the Swadeshi movement after the partition of Bengal. After the partition of Bengal, industrial strikes became the hallmark of the Swadeshi movement.
14. There were strikes carried out in various cotton and jute factories of Bengal. Railway workers also went on strike. The Burnpur mill also went on strike.
15. But, the context of the anti-partition movement made it a very aggressive movement.

Problems with the Swadeshi Movement:

1. But the problem with the Swadeshi movement was that it was not properly directed and it failed to unite the Hindus and Muslims because of the work of Nawab Salimullah of Dhaka and the establishment of the Muslim league.
2. The demand of separate electorates became an issue to seek political mileage for the Muslims. Thus, the Swadeshi movement lacked having a large mass-base. The grievances of the peasants were not at all taken into consideration- such as lack of uniformity of the land revenue system, rights of the tenants, prevention of land grabbing, were not taken up by the Swadeshi movement, and thus the peasants did not become a part of the Swadeshi movement.

Flagship Programmes:

Flagship programmes of a government are those programmes which are the main or most important and address major national concerns on health, education, environment, irrigation, urban and rural development, employment and other sectors.

Jan DhanYojna Scheme:

Pradhan Mantri Jan-DhanYojana (PMJDY) was launched by Narendra Modi on 28th August 2014. It is a national mission with an aim to provide access to various financial services including Remittance, Credit, Insurance, Pension, Banking Savings & Deposit Accounts in an affordable manner. Prime Minister Narendra Modi first announced this scheme during his Independence Day speech on 15th August 2014.

Benefits of the PMJDY scheme:

Pradhan Mantri Jan DhanYojana (PMJDY) was introduced with a target of opening bank accounts for around 7.5 crores uncovered households in India by 26th of January, 2015. This scheme was successful in opening around 12.54 crore accounts by 31st January 2015 with deposits exceeding Rs. 10,000 crores. PMJDY scheme is also certified by the Guinness World Records for its achievements which states that most bank accounts opened in one week as part of the Financial Inclusion Campaign is 18,096,130 and was achieved by the Department of Financial Services, Government of India. Some of the benefits provided under this scheme are mentioned below:

1. The scheme covers both the urban as well as rural areas and provides an indigenous Debit Card (RuPay card) to each of its account holders.
2. No minimum balance is required for opening an account under this scheme. The beneficiary can open his/her account in any bank branch or Business Correspondent outlet at zero balance.
3. It ensures to provide on Core Banking System (CBS) along with mobile banking using USSD facilities. A facility of call center and a toll-free number is available nationwide.
4. Pradhan Mantri Jan DhanYojana provides each beneficiary with basic banking accounts with a debit card with inbuilt accident insurance.

Implementation of Pradhan Mantri Jan DhanYojana:

The implementation of Pradhan Mantri Jan Dhan Yojana (PMJDY) occurred in three phases:

Phase I: 15 August 2014 – 14 August 2015

1. PMJDY scheme was implemented during this period with an aim to provide universal access to banking facilities for all the household families across the country with at least one basic banking account with RuPay Debit Card which had an inbuilt accident insurance cover of Rs 1 lakh.
2. It provided a financial literacy program to the villages.
3. Issuing of the Kisan Credit Card was also proposed during this period.

Phase II – 15 August 2015 – 14 August 2018:

It aimed at providing micro insurance to the people and pension schemes like Swavalamban to the unorganized sector through the Business Correspondents.

Phase III – after 14 August 2018:

1. PMJDY focused on opening accounts for every household with an existing Overdraft (OD) limit of Rs 5,000 to be raised to Rs 10,000. No conditions were attached for OD up to Rs 2,000.
2. The age limit for availing the OD facility was revised from 18-60 years to 18-65 years.
3. Under this expanded coverage, an accidental insurance cover for new RuPay card holders has raised from Rs. 1 lakh to Rs. 2 lakh if the accounts were opened after 28.8.18.

Achievements under PMJDY –

1. Total Number of PMJDY Accounts (as of 19th August 2020) is 40.35 Crore; Rural PMJDY accounts 63.6%, Women PMJDY accounts 55.2%. Out of the total of 40.35 crore PMJDY accounts, 34.81 crores (86.3%) are operative.
2. Total deposit balances under PMJDY Accounts stand at Rs. 1.31 lakh crore.
3. During the first year of the scheme 17.90 crore PMJDY accounts were opened.
4. Deposits have increased about 5.7 times with an increase in accounts 2.3 times between 2015 to 2020.
5. A mobile application named Jan DhanDarshak App was launched to provide a citizen-centric platform for locating banking touchpoints such as bank branches, ATMs, Bank Mitras, Post Offices, etc.

Skill India Mission:

Skill India Mission is a government scheme launched in 2015. It is an umbrella scheme that has many skilling schemes and programmes under it. The chief objective is to empower the youth of the country with adequate skill sets that will enable their employment in relevant sectors and also improve productivity.

Objectives:

1. The mission intends to create opportunities and space for the development of talents in Indian youth.
2. It aims to develop those sectors which have been put under skill development for the last many years, and also to recognize new sectors for skill development.
3. Closing the gap between skill required by the industry and skills people possess for employment generation.
4. Reducing poverty in the country.
5. Increasing the competitiveness of Indian businesses.
6. Ensuring that skill training imparted is relevant and of quality.
7. Preparing Indians to take on the world manpower/resources market.

Features of Skill India:

There are many features to the Skill India Mission that make it different from the previous skill development missions.

1. The focus is on improving the employability of the youth so that they get employment and also enhances entrepreneurship among them.
2. The mission offers training, guidance, and support for all traditional types of employment like weavers, cobblers, carpenters, welders, masons, blacksmiths, nurses, etc.
3. New domains will also be emphasised on such as real estate, transportation, construction, gem industry, textiles, banking, jewellery designing, tourism, and other sectors where the level of skill is inadequate.
4. Training imparted would be of international standards so that India's youth get jobs not only in India but also abroad where there is demand.
5. An important feature is the creation of a new hallmark 'Rural India Skill'.
6. Customized need-based programmes would be started for specific age groups in communication, life, and positive thinking skills, language skills, behavioural skills, management skills, etc.
7. The course methodology would also not be unconventional and would be innovative. It would involve games, brainstorming sessions, group discussions, case studies, and so on.

Why does India need a skills development programme?

As of a 2014 report, India's formally skilled workforce is just 2%. Additionally, there is a huge problem of employability among the educated workforce of the country. Lack of vocational or professional skills makes it difficult for the youth to adapt to changing demands and technologies of the marketplace. The high level of unemployment is due to the failure to get jobs and also due to a lack of competency and training.

Make in India

The Make in India initiative was launched by Prime Minister in September 2014 as part of a wider set of nation-building initiatives Devised to transform India into a global design and

manufacturing hub, make in India was a timely response to a critical situation. By 2013, the much-hyped emerging markets bubble had burst, and India's growth rate had fallen to its lowest level in a decade. The promise of the BRICS Nations (Brazil, Russia, India, China and South Africa) had faded, and India was tagged as one of the so-called 'Fragile Five'. Global investors debated whether the world's largest democracy was a risk or an opportunity. India's 1.2 billion citizens questioned whether India was too big to succeed or too big to fail. India was on the brink of severe economic failure, desperately in need of a big push.

Atmanirbhar Bharat:

Atmanirbhar Bharat Abhiyan is a mission initiated by the government of India under the leadership of Prime Minister Narendra Modi, who initiated it in May 2020 to make India a self-reliant nation. This mission was launched during the pandemic. The main purpose of launching this program was to support the country during the pandemic, for which the prime minister announced an economic package worth 20 lakh crore.

Atmanirbhar Bharat is based on 5 basic components: economy, demography, system, demand, and infrastructure.

Although this mission was launched to combat the vaccination crisis during the Coronavirus pandemic, later on, it developed drastically, and today many sectors are seen performing in the same field working in other dimensions.

Objectives:

The Atmanirbhar Bharat program has the higher objective of reducing the dependency on the import of any foreign products and focuses on the production of its substitute within the boundaries of the country to improve the compliance and production of quality goods to create a global market share.

1. The Atmanirbhar Bharat program focuses more on becoming vocal for locals and promoting the products produced locally that benefit the rest of the country.
2. It has already released a package worth 20 lakh crore and will keep on releasing more funds to cater to the labourers, MSMEs, cottage industries, and Middle-Class industries.
3. By reducing the imports, increasing the production within the country, and increasing the export, it is a vision to become a helping hand and partner for the economic growth of the entire world.

Five Pillars of Atmanirbhar Bharat

By now, we have been discussing the five pillars of Atmanirbhar Bharat. Let's take a look at them in detail.

1. **Economy:** To build a type of economy that is sufficient enough to take a Quantum jump rather than growing and changing incrementally.
2. **Infrastructure:** To create more and more Infrastructures within the country that become the spotlight and identity for modern India.

3. **System:** To create a system that runs on technology and can fulfil the needs and dreams of 21st-century requirements. The present system would be entirely upgraded, unlike the past conditions.
4. **Demography:** The vibrant demographic is the present millennials in the country who are ambitious enough to bring the nation to a global level and upgrade it from developing to developed countries. Being the world's largest democracy, the vibrant demography would be given chances to come up and be part of a self-reliant India.
5. **Demand:** To create a demand cycle, there has to be proper supply there for Atmanirbhar Bharat aims to create a proper cycle of demand and supply chain within the economy, which will boost the needs of the country to be harnessed at its fullest.

UNIT-III

Medical science:

The ancient Indian physicians studied anatomy. They devised methods to diagnose diseases and prescribed medicines for their cure. The earliest mention of medicines is to be found in the Atharva Veda, but, as in other ancient societies, the remedies recommended were replete with magical charms and spells, and medicine was not developed along scientific lines.

Sushruta and Charaka:

In the second century AD India produced two famous scholars of Ayurveda-Sushruta and Charaka. In the Sushrutasamhita, Sushruta describes the method of operating cataract, stone disease, and several other ailments. He mentions as many as 121 implements to be used for surgery. In the treatment of disease, he lays special stress on diet and cleanliness. Charaka's Charakasamhita is like an encyclopaedia of Indian medicine. It describes types of fever, leprosy, hysteria (mirgi), and tuberculosis. Possibly Charaka was not aware that some of these are infectious. His book contains names of a large number of plants and herbs that could be used as medicines. The book is thus useful not only for the study of Indian medicine but also for that of ancient Indian flora and chemistry. In subsequent centuries Indian medicine developed on the lines set out by Charaka.

Astronomy and Mathematics:

India made an important contribution to science. In ancient times, religion and science were inextricably linked. Astronomy made great strides in India because the planets began to be regarded as gods, and their movements began to be closely observed. Their study became essential because of their connection to changes in the seasons and weather conditions which were important for agricultural activities.

By the third century BC, mathematics, astronomy, and medicine began to develop separately. In the field of mathematics, the ancient Indians made three distinct contributions: the notation system, the decimal system, and the use of zero. The Indian notational system was adopted by the Arabs who spread it in the Western world. The Indian numerals are called Arabic in English, but the Arabs themselves called their numerals hind, and before they were adopted in the West they had been used in India for centuries. They are to be found in the inscriptions of Ashoka which were inscribed in the third century BC. Indians were the first to use the decimal system. Aryabhata (AD 476-500) was acquainted with it. The Chinese learnt this system from the Buddhist missionaries, and the Western world borrowed it from the Arabs when the latter came into contact with India. The zero was discovered by Indians in about the second century BC. Indian mathematicians considered zero as a separate numeral, and it was used in this sense in sums of arithmetic. In Arabia, the earliest use of zero was in AD 873. The Arabs learnt and adopted it from India and spread it in Europe. Although both Indians and

Greeks contributed to algebra, in Western Europe its knowledge was acquired not from Greece but from the Arabs who had acquired it from India.

The brick constructions of Harappa show that in north-western India, people had a substantial knowledge of measurement and geometry. Eventually the Vedic people may have benefited from this knowledge, which appears in the Sulvasutras of about the fifth century BC. In the second century BC, Apastamba produced a practical geometry for the construction of altars at which the kings could offer sacrifices. It describes the acute angle, obtuse angle, and right angle. Arvabhata formulated the method for calculating the area of a triangle, which led to the origin of trigonometry.

Aryabhata:

The most renowned scholar of astronomy was Aryabhata. He lived in the fifth century. He calculated the position of the planets in accordance with the Babylonian method. He discovered the cause of lunar and solar eclipses. The circumference of the earth, which he measured on the basis of speculation, is even today considered to be correct. He pointed out that the sun is stationary and the earth rotates. Aryabhata's work is entitled "Aryabhatiya" was a landmark in the development of mathematical and astronomical knowledge, and is a distinct contribution to trigonometry. On the basis of it, all the shapes and sizes of plots involved in gift making and property partition could be measured and assessed for fixation of rent or tax in early medieval times. This knowledge could also be used for the various measurements needed for the erection of temples and palaces, and other engineering work. The use of the zero and the decimal system finds a place in the "Aryabhatiya", but it was not put to any significant use in India. Once it spread westward through the Arabs, it began to be used for bookkeeping by Italian traders in the tenth century. India's loss in trade between the sixth and the tenth centuries can perhaps be linked to the neglect of the zero and decimal system.

Varahamihira:

Varahamihira (lived in the sixth century) was also a great scholar. Varahamihira's well-known work "Brihatsamhita" was written in the sixth century. He stated that the moon rotates around the earth and the earth rotates round the sun. He utilized several Greek works to explain the movement of the planets and some other astronomical problems. Although Greek knowledge influenced Indian astronomy, Indians doubtless pursued the subject further and made use of it in their observations of the planets.

Varahamihira's plant and animal classifications enriched agricultural knowledge. Although his predictions relate to numerous social matters, the instructions given by him regarding the selection of sites for building houses tie up with the founding of new villages. Similarly, Varahamihira's observations on the seasons and the weather could have been useful in

planning the agricultural calendar. He emphasized that the calendar should be constantly updated to keep pace with the change in the seasons. Varahamihira acted as a kind of astronomer-cum-astrologer. The office of jyotisi began in early medieval times, as is indicated in many land charters. In the rural areas, the priest-jyotisi became an integral part of the jajmani system.

Brahmagupta:

Brahmagupta, an astronomer and mathematician of the late 6th/7th century, was the author of the “Brahmasputasiddhanta (628 CE)” and the “Khandakhadyaka (665 CE)”. These texts became very influential within India, and their Arab translations and adaptations introduced Indian astronomy to the Arabs. The “Brahmasputasiddhanta” is also the first surviving Indian text containing a systematic discussion of astronomical instruments, as well as methods of computing astronomical elements from readings taken with them. The instruments include accessories, astronomical instruments for measuring time and observing the celestial bodies, instruments that turn automatically for the duration of one day, and ones that rotate perpetually. The accessories (samsadhana) comprise water, a pair of compasses (bhrama), plumb-line (avalamba), hypotenuse (karna), shadow (chhaya), mid-day (dinardha), the sun, and the local latitude (aksha). The text mentions nine astronomical instruments-chakra (a circular wooden plate graduated into 360°), dhanus (a semi-circular plate), turyagola (a quarter plate), yashti (staff), shanku (gnomon), ghatika (clepsydra), kapala (a horizontally placed circular plate), kartari (two semi-circular plates joined together at different levels), and pitha (a horizontally placed chakra). S. R. Sarma points out that the instruments, made of wood or bamboo, are very simple in design and could not have provided much precision in measurement. This suggests that astronomers probably relied more on their superior computing skills. However, Brahmagupta also referred to complex automatic devices called svayamvahayantras, which reflects an awareness of the idea of perpetual motion.

Baudhayana:

Baudhayana was a mathematician who lived around 800 BCE in what is now modern-day India. One of the most important contributions by Baudhayana was the theorem now a days known as “Pythagoras theorem” that has been credited to Greek mathematician Pythagoras. This might come as a surprise to many, but it is true that Pythagoras theorem was known much before Pythagoras and it was Indian who actually discovered it at least 1000 years before Pythagoras was even born.

Baudhayana listed Pythagoras in his book called BaudhayanaSulbasutra (800BCE) which also contains calculation of value of pi, calculating square root of 2, circling the square and geometric solutions of a linear equation in a single unknown. Incidentally, BaudhayanaSulabutra is also one of the oldest books on advanced Mathematics.

The actual shloka (verse) in BaudhayanaSulbasutra that describes Pythagoras theorem is given below.

Interestingly, Baudhayana used a rope as an example in the above shloka which can be translated as: “A rope stretched along the length of the diagonal produces an area which the vertical and horizontal sides make together “.

To elaborate more clearly, the shloka is to be translated as:

“The diagonal of a rectangle produces by itself both (the areas) produced separately by its two sides.”

Theorem Therefore, little else is known about Baudhayana except that he was the author of one of the earliest Sulbasutras. Not even the exact date of death of this great mathematician is recorded but historian’s attach the date 800 BCE. Some believe that he was not just a mathematician but in fact, he was also a priest and an architect of very high standards.

Srinivasa Ramanujan:

SrinivasaRamanujan was born on 22nd December 1887 in the south Indian town of Tamil Nad, named Erode. His father, KuppuswamySrinivasAiyengar worked as a clerk in a saree shop and his mother, Komalatamma was a housewife. Since a very early age, he had a keen interest in mathematics and had already become a child prodigy. He attained his early education and schooling from Madras, where he was enrolled in a local school. His love for mathematics proved to be a disadvantage when he reached college. As he continued to excel in only one subject and kept failing in all others. This resulted in him dropping out of college. However, he continued to work on his collection of mathematical theorems, ideologies and concepts.

S. Ramanujam did not keep all his discoveries to himself but continued to send his works to International mathematicians. In 1912, he was appointed at the position of clerk in the Madras Post Trust Office, where the manager, S.N. Aiyar encouraged him to reach out to G.H. Hardy, a famous mathematician at the Cambridge University. In 1913, he had sent the famous letter to Hardy, in which he had attached 120 theorems as a sample of his work. Hardy along with another mathematician at Cambridge, J.E. Littlewood analysed his work and concluded it to be a work of true genius. It was after this that his journey and recognition as one of the greatest mathematicians had started.

Between 1914 and 1914, while Ramanujan was in England, he along with Hardy published over a dozen research papers. During the time period of three years, he had published around 30 research papers. Hardy and Ramanujan had developed a new method, now called the circle method, to derive an asymptotic formula for this function. His first paper published, a 17-page work on Bernoulli numbers that appeared in 1911 in the *Journal of the Indian Mathematical Society*. One remarkable result of the Hardy-Ramanujan collaboration was a formula for the number $p(n)$ of partitions of a number ‘n’.

In 1919, Ramanujan's health had started to deteriorate, after which he decided to move back to India. After his return in 1920, his health further worsened and he died at the age of just 32 years.

Kanad:

MaharshiKanad was a great philosopher. He was famous because he has contributed a lot in the Structure of atoms and atomic theory of matter. To explain his theory, he applied logic and realism. The idea of atomic structure given by MaharshiKanad explains units of matter as atoms (parmanu) that are the smallest particles that can retain their original form under any circumstances and situations and cannot be destroyed. During his meditation, he ate Tandu particles also known as Sama rice in Hindi, which gave him the name 'Kanad'. Some of the points of the atomic theory given by Kannad are as follows,

1. He called atom as Parmanu and said that an atom can have two States, a state of absolute rest and state of motion.
2. Parmanu combine with each other to form a molecule.
3. Parmanu is not visible to the naked eye.
4. Parmanu who is indestructible and that is eternal.
5. It cannot be further divided and thus is indivisible.
6. Anything that subdivides results in the creation of atoms or Parmanu after sometime, these Parmanu are the smallest things existing.
7. The basis for all the material science is Parmanu or atom.

Prafulla Chandra Roy or (P.C. Roy):

Known as "Father of Indian Chemistry", Prafulla Chandra Ray (1861-1944) was a well-known Indian scientist and teacher and one of the first "modern" Indian chemical researchers. Originally trained at the University of Edinburgh, he worked for many years at Presidency College in Calcutta and then at Calcutta University. He discovered the stable compound Mercurous Nitrite in 1895. The British Government first honored him with the imperial title of CIE (Companion of the Indian Empire), and then with the Knighthood in 1919. In 1920, he was elected General President of the Indian Science Congress. As a nationalist he also wanted the Bengalis to come up in the world of enterprise. He himself set an example by establishing a chemical firm called the Bengal Chemical and Pharmaceutical Works (1901).

Sir C V Raman:

C V Raman was born on 7 November 1888 in Tiruchirapalli in modern Tamil Nadu. His parents were R ChandrasekharaIyer and ParvatiAmma. His father was a lecturer of Physics

and Mathematics at a college in Visakhapatnam. So, from an early age, Raman was exposed to science. He was a brilliant student and joined the Presidency College at Chennai in 1902 aged just 13 for his graduation. He passed out in 1904 with a Gold Medal in Physics. He completed his post-graduation from the University of Madras in 1907 with distinction. At his father's behest, Raman took the Financial Civil Service and aced the exam. He joined the Indian Finance Department as Assistance Accountant General in Calcutta.

Even though employed in the civil services, Raman's heart was with science. He continued to do research at the Indian Association for Cultivation of Sciences in Calcutta (IACS) whenever he got time. He also published papers in leading international journals such as 'Nature' and 'Physics Review'. In 1917, he resigned from his government job and pursued his true calling when he was offered the Palit Chair of Physics at Calcutta University. He continued his research at the IACS at this time. His research was on acoustics and optics. It was at IACS that Raman along with his collaborators discovered what is now called the 'Raman Effect'. This discovery on the scattering of light was made on February 28, 1928. This effect proved the quantum nature of light and had huge value at that time. The Raman Spectroscopy was based on this phenomenon. Consequently, February 28 is celebrated as National Science Day in India since 1987 annually in honour of this discovery. For this discovery, Raman was awarded the Nobel Prize in Physics in the year 1930. The Nobel Committee stated that the award was given "*for his work on the scattering of light and for the discovery of the effect named after him*". He was the first Indian, Asian and non-white person to win a Nobel Prize for the sciences. In 1933, he became the first Indian Director of the Indian Institute of Science (IISc) in Bangalore. He was the institute's director till 1937 and the Head of the Physics Department till 1948. In 1948, he founded the Raman Research Institute (RRI) in Bangalore for conducting experiments in Physics. He continued to do research at RRI till his death in 1970. Raman died of natural causes on 21 November 1970 aged 82 in Bangalore.

Honours and awards:

1. Fellow of the Royal Society – 1924
2. Knighthood – 1929
3. Nobel Prize (Physics) – 1930
4. Franklin Medal – 1941 (Franklin Institute, USA)
5. Bharat Ratna – 1954
6. Lenin Peace Prize – 1957
7. Several phenomena in science related to the Raman Effect are named after him.
8. There are many institutes and places, including a crater on the moon named after Sir CV Raman.